

# VISION TO REALITY THROUGH THE NEW REVOLUTION

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## OUR LIMITATION

In another booklet, *The Role of the Common Man in India's Regeneration*, we have seen that we can all do our mite to bring about a big change in our society for the good of all. That may seem to be only a vision not capable of translation into reality. We may be disheartened by the difficulties on the way. But let us examine them and be sure that only such a vision may lead us to the reality of our choice and need.

We know our limitations. But that is not going to dampen our enthusiasm. On the other hand, it helps us to find ways to cross them. Man is outwardly limited. But man is great when he knows this and tries to outgrow to his unlimited stature.

A work is not great only if it has a good publicity and fanfare. Very few will care to listen to what we say. But there are some who have been listening to these for the last seven years. That is the hope. If a few foreigners are included in a procession it becomes a big news, but if a few thousand young men, march the thoroughfares shouting, 'we want to be men', it draws nobody's notice. That is the way of a world peopled with men circumscribed by narrow outlooks, selfish motives, men with no greater view of man. None should grouse for such things, but act resolutely.

The condition of our people and their lot are well known. The state machinery, democracy, and a lot of theories are there to tackle all these. And the results too are known. Taking everything into consideration, it is felt that something remains to be done which is not in the list of business of anybody. The Mahamandal has chosen to take that up. It is the attempt to make men of ourselves. Because all attempts to remove our sufferings and make ourselves happy, to make a great nation, a country of which we can be proud, are found to be failing due to this failing. This demands a far sight and determination to work hard without any immediate reward, and the mental and moral resolve to be prepared for any sacrifice. Naturally the following for such an idea will be small.

Scanned to the core it will be seen that it is more spiritual than physical. Because it wants to treat the core of man and not his outer shells. As soon as a spiritual tinge will be detected many will flee and others will go for usual and ordinary religious aspects which may be fit for individual cases. The Mahamandal is not an ordinary religious organization. It does not force its members to visit temples, churches, or mosques. But it is not irreligious. It tells its friends, in the works of Swami Vivekananda, 'The secret of religion lies not in theories but in practice. To be good and do good – that is the whole of religion!

It is not a wise thing for one to suffer in this life so that one can be happy in the next. One must be happy here end now.' The Mahamandal prefers Vedantic thoughts to ordinary religious practice. 'In one word, the ideal of Vedanta is to know man as he really is.' If the Mahamandal prescribes any meditation, it is an open-eyed meditation—the meditation of man. For, 'if you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested?'

The Mahamandal gladly admits such limitations, for it is an organization for the youths, all of whom may not be interested in usual religious modes, but may be interested in becoming worthy citizens capable of devoting their whole lives for the welfare of their comrades and the good of the motherland. That is also good spirituality. Through that they will be acquiring fuller manhood, for what does he find to 'know man as he really is'? 'Man is an infinite circle whose circumference is nowhere, but the centre is located in one spot'. The centre is he himself, but his circumference encircles all around him. That is now he grows, widens his sphere, and becomes big and becomes a true man. This is indeed a journey towards Godhood. Godliness is not a thing to be achieved direct from brutish existence of selfishness, jealousy, greed, indiscipline, egoism, etc. Manliness, in which these may be overcome, is the first step. And we are now for the first step and that may be a limitation for us.

In order to change the present conditions in the country it may be necessary to change the government, the form of democracy, or the constitution. But only purer and more perfect men may undertake the job. Where are they? And how are we going to have them? That is the work left out by all those who speak for democratic or revolutionary changes. The Mahamandal is attempting that and until then it may not be able to usher in a change. That is limitation humbly accepted by it. And that is why it has nothing to do with politics which always puts the cart before the horse.

The Mahamandal does not command a huge sum of money, nor does it have a large man power. It is not worried by these, so long as the ideal is clear before it and there are at least some young men who realize what is to be done for the real good of the country. For it is seen that a large number of sincere, honest, hard working, patriotic, unselfish, docile, sacrificing, spirited, and courageous young men are everywhere in the country, who are eager to dedicate themselves for the regeneration of the great country.

The Mahamandal is not a society of the selected few, who will have nothing else to do but to carry out the errands of the organization blindly. It is for all young men who love their country and its men, and themselves too and want to have a full vigorous life of action, glory, and fulfillment in the glory and fulfillment of national life. It is for young people as they are and where they are. They are neither to leave their home, nor studies, nor normal avocations, but to give their surplus energy, time, and, if possible, money for the work and build their character (integrated character of good citizen) through work and studies devoted to the purpose.

We don't grudge if it is a limitation that the Mahamandal does not preach all the possible ways of having life fulfillment, but preaches only work as a means, suited to most young people of the above described nature, who need not be discriminated on grounds of religion, caste, or creed. The ability to give one's best to a cause is a spiritual capacity. The cause is the good of the country and its teeming millions. And the capacity for the

work may be acquired only through works which are not done for selfish ends. Social service work is such. And that is why social service is advocated by the Mahamandal only as a means and not as an end. It is for the young people to decide if they will come forward for this cause or live a life for mere selfish ends, which will ultimately end in their dehumanization and further degradation of the nation.

With all the limitations of the Mahamandal enumerated above and possibility many more, there lies an unlimited possibility of its succeeding in galvanizing the youth force to a constructive purpose for their won good and the good of the country.

We have chosen social work as a means to reach our goal. Let us, therefore, examine in the next chapter its nature, and the mood and mode with which social work should be done, so that it may be helpful for our purpose.

### THE PHILOSOPHY OF SOCIAL WORK

To work or not to work? is not the question of a Hamlet, a *dramatis persona*, alone, but of many a one who boards the world stage. Even sometimes people engaged in social work halt and ask if they are right in being engaged in social work when they have not attained perfection. They raise difficult questions, put forward subtle examples, and quote without context thig authorities to justify their intention to severe connection with social service work, in order to attain inner perfection. This alone, according to them, can make them worthy workers for the good of mankind. They talk such things often with much apparent sincerity, as if, once those who ask them to work agree to their withdrawing from social service work, they will be aloof from all work whatsoever—studies, going to cinema, bread-winning, rearing their children, looking after their families—and go to a dense forest and plunge in deep meditation for the vision of the inner perfection in order to become perfect saviours of mankind! But will they do that? They consider only social work as a hindrance to attaining perfection. They want to do everything else and become perfect in he meantime and then plunge in social work for saving man. Is that ever possible?

How many will shun everything and strive for perfection? If anybody does so, he my go. Social work will not suffer in his absence. But let them judge calmly, if they do not suggest such ideas simply to avoid unpaying work and if it is not foolishness to reject something which itself helps in attaining perfection. There are people who avoid unpaying work and there are other people who try to avoid all work, if possible. They are simply lazy fellows. But they do not know that it is very difficult to remain without work, not only philosophically speaking following the *Gita*, but in the view of modern science also. Recently scientists in Japan wanted to assess man's leisure and they had to consider sleep also as work. We cannot avoid work so long as we live. And we must work for attaining any objective we place before us. Even if we want to realize God we must work for it.

Having seen that we cannot remain absolutely lazy, we have to decide what type of work we should do. Two things become very important in the process. One is what I want to attain, what is really my aim, what I want to be. This is what pulls me from the fore. And the other is my character. This gives a push from behind. My journey, my going

forward in life is controlled by his pull and the push. If I do not have both, there is sloth; if I have none, I am stagnant; if I have them both but not in the same line, the pull and the push work against each other and here is a crash. Thus we must have them both and have them working in coordination.

In many cases we find our lives to be failures because most of us do not have any definite aim of life and even if there is one, there is no force of character to achieve that aim. This is found to the case with most of the young men. That is why there is frustration in their lives. 'The aim, if reached or not, makes great the life,' aptly said Browning.

Again, our country today does not lack so much in anything as in character. There being no pull of aim, no push of character we are simply vegetating.

How then to have an aim and a propelling character? What about the problem of having their forces acting in the same line? This appears to be sort of engineering ! Yes, this is of course a bit of engineering and it is part of what is called 'spiritual engineering'.

There are two ways of having the aim and the character poised for coordinated action. Either, one may place an aim in accordance with one's character, or one may choose one's aim freely and build a character which can push one there. Usually those who have some aim at all fix their aim in accordance with their characters. A man whose character prompts him to have as much physical comfort as possible may have for his aim of life acquiring huge amounts of money. This aim and his character will work in perfect unison and if he strives enough he will succeed in his life, so far as his fixed aim is concerned. A young man having good features nice gait and manner of speech, fixing his aim to be film star may be successful by the application of the process of the pull and the push and the engineering of poising them directionally. But harder and more manly is the other way, where the aim of life is not selected by the promptings of one's own propensities, but form a sense of values acquired subjectively, considering the aim of human life in general and an objective social understanding. This young man takes up a noble aim worthy of a man having discretion and has the courage to change his character if necessary, giving it a suitable shape and correcting it directionally so that it can give him the required thrust to reach his selected goal in the chosen axis. This is manliness. He vanquishes the lures of his former character, does not remain a slave of nature, outside and inside himself, overcomes the bounds of circumstances and becomes the master of himself and his environment.

Objective study of society gives a jolt to subjective thinking, which enables us to decide what ought to be, what should be our aims of life. And we should do that type of work which will be conducive to the attainment of our cherished aim. This itself is building or moulding one's character or mending it, changing it, correcting its direction through repeated performance of such works which help in reaching the aim. Character is an agglomeration of propensities. And the propensities grow out of repeated past performances. Thus if such works are controlled one may give a definite shape to one's character. And such character leads one to one's aim of life. If realization of the unity of mankind be the aim of my life, I must not keep myself aloof from society. I must do such works repeatedly which will help me in acquiring a sense of sympathy for all mankind. As men in distress or want, who lack in food, education and so on attract more sympathy

easily, one engaged in social work among such people is gradually building a character which helps one to attain his chosen aim of realizing the unity of humanity. Seen in this light such social work is spiritual in character and much different from more *secular social work*, which is often done by people dictated by motivations other than the formation of one's character for the realization of certain aims of life. *Spiritual social work* has the motive of building characters suitable for realizing the aim of understanding the unity of mankind, which is the fruit of all spiritual strivings.

Thus we see that for choosing a worthy aim of life and for formation of character one must be involved in selfless work in society for the apparent benefit of others, but care should be taken to see that such work is not absolutely selfless; it should be selfish so far as it is conducive to the moulding of the character of the worker. The trick is to see that such work is not done in the interest of personal name, fame, position, any material interest, egoism, and so on. In that case such social work is done in the interest of character development which is a spiritual gain. When we do not understand this we think that by doing social work we are neglecting our side and keeping ourselves engaged in a fruitless pursuit. The fact is just the other way round. The social worker is already having through his work a dose of spiritual exercise, which taken in any other form would in many cases be as overdose. It all depends on the feeling of the worker, the spirit with which he performs his work determines the result of his work.

Here a peculiar periodic motion operates. The little spiritual elevation we inevitably have out of the small service we render to society initially gives us a little more energy, power, and will to serve than we had originally. If we invest this increment back in social work it returns to us with compound interest in the form of a deeper social and ethical feeling and a consequent higher level of spiritual awareness. This flows back to society as more humane, or one may say, more divine compassion, sympathy, and service only the rebound with a higher tide of spirituality. This goes on *ad infinitum*, each side pushing the other side up each time on returning to the starting point. And the worker grows more and more spiritually and becomes more and more vigorous in work with the passage of time, contrary to the common expectation that spirituality benumbs the limbs of the worker. This is like two parallel lines stretching forward, each vying the other and trying to surpass the other at every jerk, consequently both elongating more or less simultaneously, but each by its progress at the moment causing the growth of the other. Observing this nobody should consider social work a hindrance to spiritual progress.

But why do we not understand this secret of work? Because we think that through social work we give something to others—the recipients are the beneficiaries and we are the donors, benefactors. This robs us of our humility: egoism, passion for name and fame grows and we lose spiritually. This is wrong. In social work we give only a little physical work or something very cheap which we often purchase against money only, often collected through donations from others and in exchange we gain morality, ingredients of a good character, and a vision of human unity. All these are spiritual qualities. Thus we get much more than we invest and we get things of a higher value. Thus we are the real beneficiaries and the recipients of such cheap help are the real benefactors.

The loophole of bad logic is here through which the confusion of the social worker comes and makes him ask if he may engage himself in social work until he is

spiritually advanced. He wrongly places the social worker in the place of teachers or preceptors of men. With his genuine humility he staggers at the idea of equating himself with a teacher who can dispel the darkness of ignorance in the heart of men. He knows well he is spiritually immature and wrongly thinks that until he gains that maturity he has no right to serve society. Serving society as a teacher and as a learner are confused as he does not know that the social worker in the final analysis gets more from society than what he gives. Of course if he poses to profess spirituality with his immaturity his action will not be justified. But what he is actually doing is that he is seeking perfection through the rough and ready road of work.

One more important feature of social work is: it gives us an opportunity to put to practical test high ideals we learn elsewhere away from the field of application. We are asked to feel for the poor, to feel for the miserable. If we remember all our life that we should feel for the poor and the miserable and never come across any poor and miserable man, we never really understand the meaning of that feeling. The meaning is understood only, when we actually feel. All our life we may be memorizing that disinterested selfless work ennobles the heart, but if we never try that in practice we can never understand the meaning of disinterested work. When we go to verify the truths of such ideals in society we understand how difficult it is to realize the ideals in practical field. Ramakrishna insisted that without practice the meaning of the *shastras* is not understood. He used to say: If you wait for all the waves in the sea to still before you take a dip, you will never have a chance. If we think that we will work only when we have had perfection and all the waves of the turbulent mind have ceased, we shall never have perfection and the opportunity to work for others. For, as we have seen, work is necessary for building our character and realization of our aims in life.

Those who understand this nature of work will not shun work in the name of spirituality. And those who do not understand this spiritual character of work are only like the proverbial ass carrying a load of sandal wood, knowing only its weight, not the worth of the load. Verily is such work without understanding its secret much inferior, as pointed out by Krishna in the *Gita* (11.49). He advises the worker therefore to add this understanding (*buddhi*) to his work. Such work is a very efficient method of attaining development of one's inner potentiality. There are other methods also. But this is easier compared to young men concerned about society in agony around them. Such work mitigates to extent the suffering in society and when the number of such workers is large, a great change in society is bound to come.

If they want to bring about a change in society young friends will do well to 'plunge heart and soul and body into the work'. Skepticism about the efficacy of work is unbecoming of young men. Nivedita, who understood Vivekananda well, wrote in her introduction to *The Complete Works of Swami Vivekananda*: 'All modes of work, all modes of struggle, all modes of creation are paths of realization.' Ashtavakra warns those who do not understand the secret of work and feigns to go beyond work, while actually avoiding it, saying: 'For the fool even *nivritti* becomes *pravritti*, while for the wise work yields the fruit of *nivritti*.' Work is verily the most convenient ferry for the young and the energetic to cross the creek ignorance and the best help for building bold characters essential for progress of mankind and peace in the world.

Social work with such a motive not only helps the person served physically, but raises him spiritually also, while he elevates himself, through the work. This is a very significant thing to note of social work.

## THE NEW REVOLUTION

The theme for deliberations at an international conference organized in 1970 by Student Christian Movement at Swanwick in Britain was 'God's Revolution Now.' They attempted to understand the relationship between revolution and religion. A correspondent in this connection wrote in *The Aryan Path* (Feb.70) : 'If we believe that the spiritual forces among mankind are the most decisive ones for changing humanity, then this relationship cannot be neglected.'

There are people who not only understand that spiritual forces are decisive for changing human society, but go further to suggest that even factory production and office work will be higher and better if such forces act there. We hear from no less a person than Arnold Toynbee, who writing recently in an article in *Observer*, London, says : 'Conscience ought to move a human being to give a fair return for his pay. Conscience is the imperative voice of the ultimate spiritual reality to which every human being is accountable.' Is it not the voice of Vivekananda's Practical Vedanta? Are we going to put into practice what we ought?

In one of his recent books, *Surviving the Future*, Toynbee goes a step still further and observes : 'For a true and lasting peace a *religious revolution is a sine qua non*.' In the book he has spoken of two different and opposite ways of revolt : one with its zest expressing itself in violence and the other more silent and apparently less active, the way of the 'drop-cuts'. The author cites the example of St. Francis of Assisi and adds that 'there are other examples of "drop-outs" who have been of great benefit of society.' We may remember that such a band of 'drop-outs', who were determined to revolutionize not only their own society but the whole world, was headed, first in our times, by Vivekananda. That was New Revolution.

If the youths of our country today would meet at a similar conference as that at Swanwick and search for a relationship between religion and revolution, they should turn the pages of Indian history concerning the national upsurge in the first part of this century and the latter part of the last.

Towards the end of the 70s of the last century Wasudeo Balwant Phadke, stirred by 'the devastating famine of 1876-77 in which thousands of people died in the Deccan,' 'because he attributed all the miseries to their, (British Government's) oppressive rule' thought of liberating India 'until I was as one mad.' This reminds one of the stirring exhortation of Swami Vivekananda: 'Feel my children, feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad.' Phadke 'was bent upon raising an army of 200 men only to begin with. But he could not do so for lack of funds.' He wrote in his autobiography : 'Under such circumstances how can 200 men be collected? What has God done? He was looking to God for his mission,

but 'his associates had neither patriotism nor moral integrity. He found that they cheated him.' 'There can be no doubt about the iron determination and sincerity of purpose of Phadke himself, but he failed to enlist the services of a single nationalist. His associates were nothing but mercenaries.' Such can never become revolutionaries, as we have seen in our own times also, and Phadke's mission failed. 'He stated that he had taken the vow that if Siva and Parvati did not grant his wishes he would put an end to his life.' Thus he wrote : 'I have only seven days to live, so I bow before the feet of all my brethren, inhabitants of India, and give up my life, for you and will remain pleading for you in the just court of God. I pray of God that He may take my life as a sacrifice for your welfare, and of you all I take farewell.' Such is the heart and tongue of a religious revolutionary. And such is the fate of a mission in which all are not such.

We are again reminded of Vivekananda's immortal voice : 'Forget not that the God thou worshippes is the Ascetic of ascetics, the all-renouncing Shankara, the Lord of Uma. Forget not that thou art born as a sacrifice to the Mother's altar. Thou brave one, be bold, take courage, be proud that thou art an Indian, and proudly proclaim "I am an Indian, every Indian is my brother."

Bimanbehari Majumder in *Militant Nationalism in India* suggests that Phadke was the inspiration behind Bankimchandra's *Ananda Math*. And we know from Hemchandra Ghosh, a revolutionary of Dacca, that Vivekananda advised him to study Bankimchandra and take up patriotic work indicated by him.

In the early part of this century the Sedition Committee informed the British Government that 'For their own initiates the conspirators (the Indian revolutionaries) devised a remarkable series of textbooks. 'The *Bhagabad Gita*, the writings of Vivekananda, the lives of Mazzini and Garibaldi were part of the course.' Hari Kumar Chakravarti, a revolutionary of the Yugantar group, while he was a prisoner in Dacca jail, was asked by Lord Ronaldsay, the then Governor of Bengal, if he was a Vedantist and a devotee of Vivekananda. 'In every gymnasium, i.e. exercise-club of the revolutionary Party of Bengal,' records Bhupendranath Datta, his (Vivekananda's) work entitled "From Colombo to Almora" was read.' Nemaï Sadan Bose in *The Indian Awakening and Bengal* writes; 'It is no wonder that Vivekananda's life and teachings had a great impact on the Indian national movement. Bipinchandra Pal called him the "Prophet of Nationalism," and others held him as "the Rousseau of India." He instilled a burning patriotism in the minds of the Indian youths and paved the way for Swadeshi upsurge of 1905. Aurobindo Ghose wrote that "dynamite" was made in the soil of Dakshineswar. Works of Vivekananda were found in every house that the Bengal Police searched during the Swadeshi era.'

Why so? For, in Vivekananda there was a seed of 'religious revolution'. Here we should not take religion in a narrow sense of institutional or ritualistic religion, but in a wider sense encompassing the whole range of human life and development – the full unfoldment of human possibilities--in political, social, economic, cultural, and spiritual fields, 'Religion,' according to Rudolf Eucken, 'does not mean a special domain by the side of others—its intention is rather to be the innermost soul and the supreme power of the whole life.'



Vivekananda wrote to a disciple : ‘The abstract Advaita must become living – poetic in everyday life; out of the hopelessly intricate mythology must come concrete moral forms; and out of bewildering *yogic-ism* must come the most scientific and practical psychology – and all this must be put in a form so that a child may grasp it’. In another letter he wrote: ‘The whole world requires Light. It is expectant! India alone has that Light, not in magic, mummeries, and charlatanism, but in the glories of the spirit of real religion—of the highest spiritual truth.’ Without our comments we may offer an observation of a contemporary of ours, the President of Indian Secular Society, for the judgement of the reader. He says: ‘Apart from crude magic mongers, we now have a large number of *dadas, gurus, yogis, babas* and self-proclaimed *Bhagawans*—all doing a flourishing business. Their followers include businessman, Ministers, bureaucrats, doctors, lawyers and even judges of High Courts. It is futile to argue with people who are determined to live on two different planes—that of empirical scientific knowledge in so far as their worldly interests (profits, promotions, bribes and tax evasion, for example) are concerned; and that of woolly spiritualism where merit can be earned by listening to soothing rhetoric against the payment of a fee or voluntary donation.’ (*The Illustrated Weekly of India, June 11, 1972*).

In 1902, Sister Nivedita went to Baroda to meet Aurobindo in connection with the revolutionary movement growing then. She said to him : ‘I hear you are a worshipper of *Shakti*—force.’ While Khaserao Yadhav was sent to England to have training in arms. Aurobindo, who had read *Kali the Mother* by Nivedita and Bankim’s *Ananda Math*, wrote *Bhavani Mandir*, which explained the purpose of founding a centre where a powerful blend of spirituality and patriotism, could be inculcated among the young. Oath taking became a sacred ceremony for the young revolutionaries, which Tagore also could not spare, and it was usually with the *Gita* in one hand and the sword in the other. R. R. Diwaker writes in *Mahayogi* : The writings of Vivekananda made strong impression upon him, although the influence of Ramakrishna was far more profound and abiding. It can be said with some truth that it was from these two great souls that Aurobindo received his first glimpse of spirituality and of the great message of India.’ Aurobindo said: ‘Shri Ramakrishna himself but lived what many would call the life of mad man. But God knew what he was doing. The work of salvation, the work of rising India was begun.’ Diwaker adds : ‘To him India had already become “a spiritual being” and he sought for her freedom, not only to secure political and economic benefit but also for her complete spiritual regeneration, so that her full message could be given to the world. His study of the lives and teachings of Ramakrishna and Vivekananda seems to have been responsible for decisive action in this matter.’ ‘The spiritual strain, and sometimes a religious stain, in the nationalism he preached was so obvious and frank that some of his opponents ironically remarked that he should abandon politics and take to religion! He saw that God was behind the awakening in India and told the people so in the clearest terms,’ Barindra Ghosh (Aurobindo’s younger brother and a great revolutionary) was not only cured by a Naga Sannyasi when he fell ill in the forest where he went to find a place for found a ‘Bhavani Mandir’, he invited Lele, a Marathi *Yogi*, twice—once to Baroda for advice to Aurobindo on yoga and a second time to Calcutta with the idea of getting his help in the spiritual training of the revolutionary youth of Bengal, Romain Rolland observed in

*Prophets of the New India* : ‘The Indian nationalist movement smouldered for a long time until Vivekananda’s breath blew the ashes into flame and erupted violently three years after his death, in 1905. Aurobindo wrote in *Bhavani Mandir* : ‘What was the message that radiated from the personality of Bhagavan Ramakrishna Paramahansa? What was it that formed the iron-like heart of Vivekananda who sought to shake the world? It was to initiate this great work.’ Netaji Subhas was under the influence of revolutionaries who generally followed the teachings of Vivekananda. He also used to read the *Arya* edited by Aurobindo and was convinced that ‘spiritual enlightenment was necessary for effective national service.’ It is held that Nivedita’s *Kali the Mother* appeared to Sri Aurobindo as a book inspiring people to take recourse to revolution. And while in the Alipore Central Jail, charged with revolutionary activities, Aurobindo had constant vision of Vivekananda for a fortnight, where itself he also had the highest realization of Vasudeva in everything. Rammohan, Vivekananda, Nivedita, Aurobindo, Barindra, Gandhi, Subhash, Phadke, and all revolutionaries worth the name were for God’s revolution !

Sisirkumar Ghose, in an article on student unrest in the Northern *India Patrika* (August 5, 1970), rightly observed : ‘Most of what passes for revolution is more smoke than fire, a ploy for the thoughtless.’ He raised a question, ‘not to be shunted long,’ ‘how far hatred and violence are the ideal means towards desirable social change,’ and added, ‘this love-hate syndrome has never been cleared up and the entire revolutionary code suffers from ambiguity.’ This ambiguity may be cleared only through understanding the relation between true religion and true revolution.

A knowledgeable man, a participant in the conference mentioned earlier, asserted that to develop a ‘religious revolutionary life-style, one ‘must come to know a universal awareness of man.’ Another observed : ‘Western Man had too often falsely defined community as “a collectivity of equally self-centred individuals,” thus making community a threat rather than the promise of fulfillment. The phenomenon of Western individualism had been essentially divisive, anti-social, and anti-communal; it needed to be replaced by community-awareness, under God, with emphasis on man discovering his fullness.’ This is what exactly religion is capable of. Therefore, true religion alone can be the motive force of a true revolution—a change in society conducive to the fuller development of man. It is the type of religion which enables its followers to proclaim : ‘We are the servants of that God, who by the ignorant is called man’(Vivekananda).

*The path of the religious revolution is as the razor’s edge.* If the youths of India would like to be authentic protesters of *status quo* and ills in society and venture to love revolution they must do so from an inner urge for the development and unfoldment of human possibilities. They must have then the courage to accept ‘a religious revolutionary life style’, to ride the razor’s edge. For the purpose they must first have ‘a man-making and character-building education’. They must have the feeling of a Phadke and the vision of a Vivekananda. They must revolutionize their thought, not being satisfied with a few set cliches and catchwords. *The first target of revolutionary attack must be the revolutionary himself.* If they can revolutionize themselves, they will be able to change the world. That is the mode of a religious revolution. They belong with God’s Revolution

who through sacrifice and service to man form character. What India needs today is character. *Character alone is the weapon of this revolution.* It alone can conquer ills and inequalities, can smother privileges and exploitation, can establish the hegemony of justice in society.

With the political independence of India the days for the revolution of which the first torch was lit by Phadke as 'the father of the militant nationalism in India' while India was under an alien rule, are gone. Today on the occasion of the twenty-fifth anniversary of India's independence, let the youths of India take a pledge to usher in a New Revolution, for their own life-fulfilment and the welfare of the people of India. It is not a small challenge. Let the youths equip themselves to meet this challenge in a big way throughout the land. The youth by nature takes up what is big and baffling. Take courage and go forward Remember, *it is harder to live and build than to die amidst howlings of a confusion.* Hear the rumblings of a revolution in the heart and first fight a battle there in the wake of THE NEW REVOLUTION.